CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

MR REED.—For some very fine remarks on the Calvinistic doctrine of atonement, as affecting the character of God, I beg leave to refer your readers to Letter VI. of Sparks' "Inquiry into the comparative moral tendency of Trinitarian and Unitarian doctrines."

The following quotations will, I am confident, be gratifying to such of your readers as may not have access to the admirable work from which they are taken.

On the nature of the Divine justice, the author thus remarks:

It is assumed as an an established position, that the justice of God is rigid, unyielding, and relentless, having an absolute control over mercy, goodness, and every other moral attribute, and refusing the pardon of any sin, till a full measure of punishment has been inflicted. This position is radically erroneous. Justice gives the right to punish, but it does not impose an obligation to exercise this right. As God has an undoubted right, it would always be just for him to punish transgressors; but it does not hence follow, that he is obliged to do it. Whenever God punishes sin, it must be for some end; and if this end can be answered in any other way, his justice does not require punishment.—If he chooses, for instance, to pardon sinners on certain conditions, or unconditionally, he may do it without any violation of his justice. He may certainly do as he will with his own. It is perfectly consistent with all his attributes, that he should propose such conditions, as in his wisdom and goodness he may deem sufficient to promote the ends of his government. When the conditions on the part of the sinner are complied with, the veracity and the justice of God are pledged to make good his promises.

Justice is of two kinds, and these are confounded together in the scheme of satisfaction. In one sense, justice gives the power, or right of doing a thing; and in the other, it requires a thing to be done. If a man has injured you, it is just that you should exact reparation; nevertheless, if you are disposed to forgive the injury, or to pass it over without any consideration, justice does not oblige you to make such a demand. But if you have injured another person, justice calls on you for a full reparation; you can claim no right or privilege by which you can be absolved, unless you are forgiven by the injured party. In other words, justice obliges every man to render to another his strict due, but does not compel him to claim all his own. Hence, God may pardon the sins of his creatures upon any terms, which he thinks proper, without exacting satisfaction to his justice.

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The Scriptures and our understanding command us to look up to God, as a Being of infinite mercy, love, and kindness, who remembers that we are dust, pardons us freely, accepts us graciously, and is more ready to forgive, than we are to repent and forsake our sins. These are the traits of his character, which are calculated, more than any others, to enlist all our better principles, our pious sympathy, and warm affections, in his service. Take away his pardoning mercy and his unpurchased forgiveness, and you obscure the brightness of his glory, you limit the extent of his love, and leave nothing to which dependent, helpless sinners can look up with confidence, gratitude, and heartfelt devotion. Where is the sinner's consolation, or his encouragement to worship God with an unwavering trust in his merciful pardon of the penitent, if he is convinced that his Maker has put the power of pardon out of his hands, and shut up the fountains of his mercy? Let every person act upon this conviction, in conformity with the strict letter and spirit of the doctrine of satisfaction, and there could be no such thing as pure devotion, humble resignation, firm reliance on the divine goodness, and a holy gratitude for the rich blessings of unmerited mercy. The heart would be left cold and desolate, and the terrors of an angry God would freeze up the channels of pious thought, and devout adoration.

To avoid this catastrophe, it has been usual to paint before our eyes in glowing colours, the *merits of the Saviour*, and to admonish us of the love and gratitude which we owe to him for the sufferings he endured, and the debt he has paid. That is, in plain language, the Supreme God is to be robbed of the glory and praise due to his noblest and most lovely attributes, and these are to be transferred to another being, who has consented to take upon him the sins of men, and to shield them from the bolt of divine wrath, which was prepared to be hurled at their defenceless heads. What is this but to exalt the Saviour above the Creator, and to exhibit the character of the Saviour in vastly the most attractive light? It has been only through his benevolence, mercy, compassion, and sufferings, that God has consented to save any of his creatures from perdition. What can demonstrate more clearly than these facts, the great practical evil, and irreligious tendency of the scheme of satisfaction? It effectually annuls all obligation to God; he abated nothing, he has shown us no favour; Christ has done all, and deserves all.—Can any doctrine tend to enlighten the understanding, or purify the heart, or exalt the sentiments, which describes the Supreme Being as less merciful and good, less compassionate and tender, less benevolent and kind, than another, who acts by his authority, and submits to his will? Can any doctrine reflect greater indignity on the Almighty Jehovah, the ever watchful Parent, who demands and deserves the undivided homage, love, gratitude, and service of every created being?

When the subject is examined in another bearing, it appears, after all, that no security is left for sinners, although Christ has suffered to satisfy the justice of the Father. Two other beings still remain, according to this system, who are equal with the Father, namely, the Son and Holy Spirit. As each of these beings is God, and has all the attributes of Father, *the justice of each must be satisfied, and the anger of each appeased.* As far as this scheme has been unfolded, it provides no satisfaction to the justice of any being except God the Father.—If Jesus satisfied the Father only, who has satisfied and Son and Holy Spirit? Or if they are not satisfied, where is the sinner's hope? Can the second and third persons of the trinity, who are in all respects equal to the first, can they dispense with the requisitions of justice, and pardon offenders by the simple exercise of free grace? Is the justice of the Son less perfect, or less rigid, than that of the Father? If so, he is not equal with the Father. Is it affirmed, that his justice needed no satisfaction? The same may then be affirmed of the Father, and the ground-work of the whole system will be destroyed.

No mode of escaping the dilemma can be devised, which shall keep up the doctrine of satisfaction, but to say, that Christ satisfied himself; and in regard to moral influence, this will carry us some degrees beyond the point, at which we arrived before. We then found that the generous sacrifice of Jesus, in voluntarily suffering to quell the rage of God, and conciliate his favour towards his creatures, representing him as on object vastly more worthy of our love and gratitude, than the Father of all things. When to this you add the willingness of the Son to give up his own claims, to relax the rigour of his justice, and to receive penitent sinners as a kind benefactor, and affectionate friend, without turning upon them the countenance of anger, or requiring satisfaction, you present him in a still loftier attitude of excellence and loveliness. The glory of the Father is totally eclipsed behind the blazing lustre of the Son. The God, whom all are taught to adore and worship as infinitely the greatest and best of beings, is represented to us as a stern tyrant, actuated by some of the worst passions of men, and possessing no other virtue than vindictive justice. Who could be so unwise, as to trust themselves in the hands of such a being, whilst there is another so much more compassionate, and merciful, and good, who pardons freely, and has made such sacrifices to demonstrate his love, and purchase their salvation?

How different is this representation from the account, which our Saviour himself gives of the cause of his coming into the world. "God *so loved* the world," said Jesus, "that he *gave* his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." We are here told, that the Son was given to be a Saviour, and that the cause of his being given was the *love* of God; but the doctrine of satisfaction inculcates the idea, that the justice and the anger of God were the original cause of the Saviour's coming; and so far from his being given by the Father, he is described as giving himself to be a sacrifice for the sins of men, and to purchase their redemption by paying the whole debt. Yet the Scriptures would have us understand, that salvation is the *gift* of God, the gift of his love and mercy communicated through Jesus Christ, whom he *sent* to be a Redeemer and Saviour.

Not that Christ did not love the world. His whole life was an office of love for the salvation of men; his sufferings were voluntary, and it was by reason of his great love for the world, that he was induced to submit to them. But this love was exercised in doing acts of kindness and mercy, by the aid and strength of God, for a most noble and benevolent purpose. According to this scripture view, we have ample grounds for adoring the majesty and unbounded love of God, and at the same time for rendering a profound reverence and affectionate gratitude to the Saviour, for the part he has acted in doing the Father's will, and opening the door of salvation to a sinful world.

CRIMINALITY OF INTEMPERANCE.

The following are the closing remarks of the Rev. Mr WARE, in his Address on the "Criminality of Intemperance." After shewing the character, and affecting consequences of this vice, he proceeds:

Such then being the nature of the evil, and such its alarming extent, it is naturally inquired, What can be done towards effecting a remedy?

But this question is no sooner stated, than the politician turns away, and the philanthropist shakes his head in despair, and you with difficulty find one man who will patiently listen to the suggestion of a remedy. You are told, that its nature and its magnitude present insuperable obstacles; that men are weary of attempting to dam the measureless torrent; and that while it is for the interest of so many to swell its waters, no force collected against it will avail more than a handful of sand at the mouth of the Oronoko.

And it must truly be confessed, that there are few problems of more difficult and discouraging solution than this. Zeal and enterprize have hitherto been baffled, and the most intrepid are ready to retire from the field. Nothing has yet been found to reach the root of the evil. The multitude of tracts, which have been sent abroad, seem to have passed through the air like a thick flight of snow, which leaves no trace of its passage, and disappears where it falls. Sermons have been preached; but the exhortation of the pulpit sinks into drowsy ears, and the sinner straightway forgets what manner of man he is. Even the warnings and counsels of personal friendship have been unheeded. The wife has wept, and the famished children have pleaded, and parents and brethren have intreated in vain. Associations have come forward, and endeavoured to promote some concert of public opinion, and some united action of public men. But most of them have shrunk back discomfited, and found themselves at a loss how to assail the thousand-headed monster. The Legislature has attempted to interfere. But laws are matter of derision; they cannot be strong enough to bind, where so few have courage to execute, and so many are interested to break them. And it has come to pass, that the insulted authority of public justice looks on with silent amazement, to see the great nursery of wretchedness and crime rearing its front, and extending its dominion, and palsying the strength of every arm that is raised to overthrow it. When religion, and law, and the voice of friendship, and the united hands of associated philanthropy, have been thus exerted in vain, and more than set at defiance by the passions of those who drink, and the interest of those who supply, and the cowardice of those who execute the law; where, it is asked, shall be the next resort? what remains, but for us to sit down and weep over the desolation, which we have no means to avert?

But the cause of human virtue must never be abandoned as desperate. We may never cease to hope, and much less to labour for it. Better try the most improbable means, than yield the cause without trial. Better effect the most trivial good, than be content to do nothing because we cannot do every thing. Indeed, in a matter of so incalculable moment, the philanthropist would say, better resort to any experiment, however apparently visionary and romantic.—There is hope that God may grant success to the feeblest efforts of persevering benevolence; but there is no hope for the cause, whose friends fold their arms in hopeless indolence,

Of the measures, however, to be adopted with the prospect of success, I have left myself no room to speak. Two things only appear certain. First, that a principal object must be, to draw the public attention frequently and earnestly to the subject. It must be presented to the public mind and kept before it, till its importance is seen and felt by every member of the community. This has been and continues to be the main design of our Society. In this, it asks, and has a right to demand, the countenance and co-operation of patriots, philanthropists, Christians—especially of Christian ministers and instructers of youth—of every man, who, by his pen or his voice, exercises any controul over public opinion, and can help in giving a tone to the moral sentiment of the community. Very little can be hoped, until the apathy which has prevailed, and which has palsied every exertion of this Society, be removed. In the second place, it seems at the same time equally clear, that there is no man nor body of men, who can strike at the root of the evil, but the Legislature of the nation. Exhortation, tracts, preaching, and personal influence will effect but a partial and imperceptible remedy, while it remains so easy and cheap a matter to indulge this pernicious habit. It is the facility of obtaining spirits, it is the suffering the temptation to lie in the path, and at the door, and to be brought to the very lips of every man, wherever he goes and whatever he does, which is the real occasion of the extensive ruin. This is an evil which can be removed only by the imposition of heavy duties and taxes; and until there be virtue in the nation to bear this, and magnanimity in its representatives to enact it,—we may strike down a few of the leaves and lop off here and there a little branch, but shall be unable to fell the trunk or destroy the vigour of the root. We may perchance draw away a few of those who have been fascinated beneath its shadow, and deter a few more from approaching within its deleterious influence; but the tree itself we shall still behold, lifting abroad its deadly limbs, and flinging around its poisonous atmosphere, infecting and blasting the whole moral vegetation which its breath may reach.

Amidst all the discouragements to which I have alluded, the Massachusetts Society has thus far persevered in its benevolent efforts.—Little countenanced by the public, forsaken by many of its early friends, openly discouraged by some, and secretly contemned by more, it has yet persevered. It may not be able to boast of great achievements, but still it is not weary in well doing; trusting that in due season it shall reap, if it do not faint. The principal mode of its operation has been by the distribution of its publications. These have been many and valuable, and have unquestionably done good.*—In this mode, as well as others, it proposes to continue its labours; and now, at the commencement of its twelfth year, it presents itself to public notice, entreating those friends of religion, virtue, and good order—who have not given up all hope, that something may be done to stay the deluge which is passing over our land and drowning souls in perdition—to lend their countenance at least, and if possible to grant more substantial aid.

* A very large edition of Dr Rush's valuable tract on intemperance, has recently been published for distribution, through the personal exertions of one of the members.

BRIEF HINTS TO PARENTS.

Generosity and benevolence.—To promote these virtues, selfishness, the prevailing evil of the human heart, must be carefully watched, and perseveringly counteracted in our children, and in our own conduct on all occasions.

Generosity and benevolence, are not of a nature to be enforced by authority. But we may do much to promote their growth by our example, our influence, our instruction, and by the judicious improvement of those natural feelings of kindness, which almost all children occasionally display. There are very few, if any who do not discover emotions of sympathy and pity, at the sight of sorrow or suffering; these are among the favourable opportunities for awakening their benevolence and compassion; not only toward their fellow-creatures, but to every living thing. And we should be particularly careful to lose no such opportunity of cultivating this tenderness of feeling among themselves.

When a child has received an act of kindness or generosity, an appeal ought instantly to be made to his feelings, and the duty of contributing in a similar manner to the happiness of others, enforced at the moment when the mind is in a proper tone for the exercise of the sympathetic feelings.

In order to promote sympathetic feelings in children, parents should uniformly manifest an abhorrence of cruelty, under whatever form it may appear; even when exercised toward the most insignificant insect. They should also watchfully guard against, and endeavour to suppress, a revengeful disposition, not only in their children, but also in those around them. For if a child frequently hears the language of retaliation and mutual reproach, can we be surprised if he displays an irascible and vindictive temper, as his will and his passions are strengthened by age?

The principle of responsibility for the right use both of time and property, should be frequently impressed on the youthful mind. Teach them that a lavish use of the gifts of our Heavenly Father, is a species of ingratitude to him, and injustice to those of our fellow-creatures who need the blessings so bountifully bestowed upon us. Teach them not to waste the least property, nor spoil the most trifling article, as both may be useful to poor people. To give the feelings of commiseration and benevolence a right direction, they should be exercised in good deeds. They may be taught to take care of, and save their clothing when past their use, to give to those poor children who have not sufficient clothes to defend them from the cold. Parents' example in thus saving, and giving, is powerful in calling into action those amiable virtues in their children.

Let what God has revealed be the only standard to determine what is right. *Fuller.*

Could a person be useful without application, ingenious without study, or successful without constancy and perseverance in any pursuit, the inducements to action would be lost, and the applause and reputation awarded by the public voice would cease to exert their influence.—The cheapness and security of the reward would destroy its value.

VERSION OF PSALM CXXXVIII.

By Thelwall.

Fast by thy stream, O Babylon, reclining,
Woe begone exile, to the gale of evening
Only responsive, my forsaken harp
Hung on the willow.

Gush'd the big tear-drops, as my soul remembered
Zion, thy mountain paradise, my country!
When the fierce bands Assyrian, who led us
Captive from Salem,

Claim'd, in our mournful bitterness of anguish,
Songs and unseason'd madrigals of joyance;
"Sing the sweet tempered carol that ye wont to
Warble in Zion."

Dumb be my tuneful eloquence, if ever
Strange echoes answer to a song of Zion;
Blasted this right hand, if I should forget thee,
Land of my fathers!

PROCLAMATION

FOR A DAY OF

PUBLIC THANKSGIVING AND PRAYER.

To acknowledge their obligations to the Almighty Ruler and Governor of the Universe, and their constant dependence on Him, is the duty of all men. In this favored land, where we enjoy privileges and blessings unknown to many other nations, it becomes us, in a peculiar manner to render thanks to God for the distinguished favors, which he has been pleased to bestow upon us; and as the season approaches, when, in imitation of the example of our venerable ancestors, a day has been set apart for the laudable purpose:—

I have thought fit to oppoint, and by the advice and consent of the Council, do hereby appoint THURSDAY, the twentieth day of November next, to be observed as a day of Public Thanksgiving and Prayer throughout this Commonwealth; calling upon ministers and people of every religious denomination, to assemble on that day unitedly and with one accord to render thanks to God for his manifold goodness towards us; that he hath granted us the blessing of health, while a portion of our fellow-citizens in other states have been visited with a wasting pestilence; that he hath been pleased to order the seasons favorably to us, to prosper the labors of the husbandman, our manufactures, commerce, and the useful arts—that the means of education and of acquiring useful knowledge are advancing and improving;—that our civil and religious rights are continued to us, and that a spirit of benevolence, of harmony and concord preside over our public institutions and our social enjoyments.

It becomes us to render our praise and thanksgiving to the throne of grace with humble and contrite hearts, acknowledging our unworthiness and manifold sins, praying for their forgiveness, with a determination to forsake them, and, by the divine blessing, to correct our hearts and our lives. We may then humbly pray for the continued smiles of Providence on the work of our hands, and particularly on our civil institutions; that our invaluable rights and liberties may be secured to us; that the administration of the government of the United States, and of this and the other States in the Union may be in strict conformity with their respective constitutions; and that the people may cultivate the virtues of temperance, frugality and industry, of charity and brotherly affection; and, by becoming more holy, that they may be more happy. That it may please God to put an end to all invasions on the civil and religious rights of man, to prosper the nations who are contending for those rights; and that civil and religious liberty may be established throughout the world. Above all, that the mild and peaceful religion of our Lord and Saviour Jesus Christ may be continued to us in its purity, and be diffused through every nation on earth.

It is earnestly recommended that the people abstain from all labor and recreation incompatible with the solemnities of the day.

Given at the Council Chamber in Boston, this eighteenth day of October, in the year of our Lord one thousand eight hundred and twenty-three, and of the Independence of the United States of America, the forty-eighth. WILLIAM EUSTIS.

By His Excellency the Governor,

With the advice and consent of the Council.

ALDEN BRADFORD, *Secretary.*

God save the Commonwealth of Massachusetts.

FRAGMENTS.

[*Selected for the* CHRISTIAN REGISTER.]

THE DEAF AND DUMB.

To enter this world without a welcome—to leave it without an adieu—to suffer and to be unable to communicate your suffering—to stand a sad and silent monument amid the joys of others, which you cannot understand nor conceive of—to be shut out of life—to carry in your bosom the buried seeds of happiness which are never to grow, of intellect which is never to burst forth, of usefulness which is never to germinate—to find even your presence afflictive, and not to know whether you excite compassion or horror—a whole existence without one cheering sound—without one welcome accent—without one exhilirating thought—without one idea of the present—without one reflection of the past—without one hope of the future. Oh! what a cloud of wretchedness covers, surrounds, and overwhelms such a deplorable victim of sorrow!

Now to throw over such a benighted being the sweet rays of intelligence—to open the intellect, and let it gush forth in streams of light and joy—to rouse the affections that they may know and love God, the giver of all things, merciful even in his chastisments—to enlighten the soul, that it may see its origin and its destiny—to cause the lips to smile, although they cannot speak—the eye to glisten with other emotions than that of sorrow—and the mind to understand, although it cannot hear. Oh! what a beautiful supplement to the benevolence of Heaven!

Such is the obstinacy of prejudices, that whoever suffer themselves to be led away by them, always maintain those very errors of which they are conscious.

Enthusiasm, like the crackling of thorns under a pot, makes more *noise* than *heat*—pure religion, like the glow of a furnace, is *intense*, but *still*.

The passions are the *gales* of life; and it is religion only that can prevent their rising into a *tempest*.

Christian Register.

BOSTON, FRIDAY, OCTOBER 24, 1823.

We understand that the Rev. S. J. MAY, of this city, has accepted the invitation of the church and society in Brooklyn, Con. to become their minister. The Installation will take place on the 5th of November. It is with much satisfaction that we learn that this long persecuted and afflicted church has at length surmounted the obstacles that were opposed to the free exercise of its religious rights, and is now to enjoy in peace the administration of the ordinances of religion, and the dispensation of the divine word from a man of their own choice. We look upon the Installation of Mr MAY in Brooklyn, as the harbinger of a happier day to the churches in that vicinity. The success of this church in the defence of its religious rights and privileges seems to indicate that the iron hand, in whose inflexible and merciless grasp the religious community of that region has so long been held, is at least greatly weakened, if not broken. It was a dark and gloomy day to the friends of free inquiry and religious liberty, when men so pure and exemplary, both in their private and ministerial characters, as the late ministers of Brooklyn and Coventry, were compelled by the power of the *Consociation* to leave an attached and affectionate people, merely because they had the honesty to yield to the convictions of their own minds, and dissent, in some of their religious views, from the established creed of the self-constituted hierarchy of the state. But this darkness seems to be now vanishing. A spirit of fearless examination of their past belief has been awakened, and a determined purpose to follow where truth leads, and to exercise, without molestation or restraint, the privilege of an uncontrolled and unfettered belief.—The result of this change will undoubtedly be in a high degree favourable to the cause of truth; and we have good reason to hope that the time is not distant when many other churches will throw off their shackles, & claim the privilege and the happiness of inquiring and believing for themselves, without fear of the censures and denunciation of those who are disposed to usurp authority over them.

New Churches in London and its vicinity.

It appears by an abstract from Parliamentary documents, in the London Courier of September 25th, that *seventeen* new churches are now building in the city of London and its vicinity. We have prepared the following table, showing their situation, their estimated cost, and the number of persons they will accommodate. To the four first, Parliament has granted, in the whole, about £30,000; amounting, on an average, to about £7,500 each.

Situation.	*Estimated cost.*	*Accommodation.*
Hanover square	20,000	1,530
Chelsea	16,000	2,005
Camberwell	15,000	1,734
Greenwich	16,000	1,713
Mary La Bonne	19,514	1,761
do.	20,000	1,826
do.	19,743	1,844
Waterloo-Road	18,119	2,032
Hackney	16,500	1,836
Norwood	12,387	1,412
Brixton	15,340	1,926
Kensington	15,248	5,016
Newrington	18,468	2,000
do.	15,775	2,048
Old street	15,065	1,608
St Pancras	16,528	1,832
do.	14,291	1,985
	£283,970	31,160

Nine other churches, the plans of which are approved, are to be built at the following places, viz. two at Bradford, one at Bishop Wearmouth, one at Dudley, two at Dewsbury, one at Hanover square, one at Gateshead, and one at Preston.

Plans for sixteen other new churches and chapels are under consideration. Thirteen other churches are also to be built, the plans of which are not yet received.

It must be truly gratifying to every friend of the moral well being of mankind, to see the attention of the English government so much awakened to the moral and religious wants of their overflowing population. It has been long felt and acknowledged that there was a very striking and alarming deficiency in the accommodations for public worship in and about London, considering the almost immense population of the place.

It is to be hoped, that while Parliament are encouraging the erection of new churches and chapels, they will, individually, become more sensible of the obligation of encouraging the practice of a uniform and devout attendance at those that are already in use, by the important sanction of their own example.

Mr Belzoni.

We have occasionally alluded to this celebrated and very persevering traveller. It will be recollected, that it was lately stated, that he had failed in his projected enterprise in regard to passing from Fez across the Atlantian range of hills to Tafilet, and from thence by caravan to Timbuctoo. By late intelligence from this enterprising man, it is learned that upon leaving Gibraltar, he proceeded first to Madeira, from whence it was his intention to embark for Santa Cruz, a Moorish seaport a little to the southward of Morocco, and from thence to cross the great desert on his way to Timbuctoo. If he did not succeed in that quarter, he had determined to try another and another, till he did succeed. The latest letters from him were dated *Teneriffe*, 25th of July. He states that he was never in better health.

The London Courier states that the British Museum is indebted to the exertions of Mr Belzoni, and in part to his individual generosity, for the valuable Egyptian antiquities which it contains. His 'Travels,' written in English (he is not an Englishman) is spoken of as a highly interesting work.

It is pleasing to learn that a subscription is about to be opened by Mr Belzoni's friends in England, for the purpose of defraying the expenses of his journey to Fez, where, as will be recollected, his further progress to the South was so unaccountably stopped after the fairest prospects of success. We shall look with great anxiety, says the Courier, for the next communication with which we may be favoured in regard to the movements of this enterprising traveller.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

WEST SPRINGFIELD, Oct. 13, 1823.

MR REED.—I beg leave to offer a few remarks through the medium of your paper, on an article which appeared in one of your late numbers, containing an extract from a memoir of the late Rev. Doctor Lathrop of this place, prefixed, it appears, to a new edition of his "Warning to the Churches." Of the character of this memoir I have no knowledge, except from the extract to which I refer, having never heard even of its existence, till I saw it announced in your paper. As I had the privilege of being associated with Dr. L. in the ministry, and of living with him on the most intimate and affectionate terms during the last year and a half of his life, and as I can truly say there is no man among the living or the dead whom I have ever known, for whom I have a more deep and cherished veneration, you may readily suppose that I am not indifferent to any expression of regard to his memory; and on the other hand that my feelings would lead me to exert any influence which I might have, in preventing any false impressions concerning his religious views and character. In the correction which I beg leave to suggest, you will, therefore, not consider me as taking the attitude of a partizan, but as influenced solely by a regard to the memory of my venerable and excellent predecessor, and to those views of truth and piety which he held with so much candor and firmness.

The extract upon which I wish the privilege of remarking, is the reply which the Doctor is alleged to have made to a young clergyman, formerly his pupil, who had given him an account of the distracted state of his parish, in consequence of a religious excitement. It is as follows:

"I am not surprised, my friend, at what you relate. Nor ought you to have expected a different result, from the course you have pursued. You were not satisfied with the institutions of God, but have thought that you could render them more perfect and effectual, by adding something of your own. You are directed to teach your people to remember the *Sabbath day*, and to keep it holy, and to labor and do all their work on the remaining six days of the week. You have thought that God would be better pleased by a more costly service, and accordingly have encouraged your people to leave their homes, their families, their secular concerns, on every day in the week and at unseasonable hours, that thus you might create in them an unnatural excitement of the feelings which they will probably regard as the very essence of religion. In this state of mind, you ought not to be surprised that they become unstable, heaping up to themselves teachers having itching ears, and are ready to follow after every stranger who professes to feel a deep concern for their souls. I am sorry for you, but advice comes too late. Had you sought it at an earlier period, it might have availed you. As it is I can only recommend to you, to return to the institutions of God; and by joining prudence to your earnestness and zeal, endeavour to repair as well as you can, the evils of which you complain."

That some of the Doctor's sentiments are to be gathered from this extract, in its literal construction, cannot, I think, be denied. For instance, he was an advocate for the strict observance of the sabbath, and for a habit of industry in our lawful callings; he believed that great caution ought to be used against substituting human for divine institutions, or making them of equal authority, and moreover, that in certain circumstances, there might be danger of multiplying religious meetings in the week to an extent which would be unprofitable.—But if I mistake not, much more is conveyed in the language which he is represented to have used, in this extract. It is, I believe, the usual impression, that it goes to discharge *all* religious meetings in the week, particularly, in the evening, and to oppose what are usually called "*revivals of religion.*" So it is considered by the enemies of revivals, and is made an occasion of triumph; so too it is regarded by their friends,, and is an occasion of deep regret.

In reference to both these points, I am happy to have it in my power to state the Doctor's sentiments, as I repeatedly heard them during the last year and a half of his life, from his own lips. With regard to eveniug meetings, he has often told me that he has been in the habit of encouraging them, and when it was practicable, of attending them himself; the same course he recommended to me, and I pursued it with his cordial approbation. That this has been his practice is confirmed by the fact that there are found among his manuscripts, many familiar discourses, written on purpose for evening meetings, and adapted to a state of unusual seriousness. In respect to *revivals of religion*, I have as often heard him express a favorable opinion; not indeed that he did not suppose they were liable to abuses, in common with every other blessing, or that there was sometimes injudicious management in respect to them;—but the greatest of these abuses, I have heard him remark, was in his opinion not so great an evil, as to have all the people asleep. Though he was far from admitting that the preaching of the people is without any important effect unless it is attended by a revival, he was equally far from believing that revivals are not rich blessings to the church; and whenever he heard of them, he seemed to regard it as an occasion of joy and gratitude.

But if I mistake not, what I have here asserted, may be amply confirmed by a recurrence to the memoir of his life, written by himself.—If you will turn to the 60th page of the volume which contains this memoir you will find him noticing a revival of religion as follows:—

"*Sept.* 1. 1816. An unusual attention to religion in the parish within the year past, is matter of joy—fifty-five have been added to the communion, since the preceding September and the attention still continues."

This certainly is a very natural, though brief account of a revival; and by making inquiry in the congregation, I find it was precisely such a work as usually passes under that name. A large number of persons were awakened, and after a season of conviction, came to indulge the hope of piety; and the consequence, as you perceive, was a large addition to the church.—The Doctor, during this season, as I am informed, by way of his parishoners, instead of being an idle and unconcerned spectator, encouraged this state of things by all the means in his power; instead of discouraging evening meetings, he actually went out and attended them himself, though he was then at the advanced age of 85 years; and he even held what have been sometimes called "inquiring meetings" at his own house for the benefit of those who were anxious or distressed concerning their spiritual condition; and there are many young persons now among us, who are ready to testify with the most affectionate gratitude, how readily and kindly he entered into all their feelings, and to the advantage which they derived, at these meetings from his instructions, counsels & prayers. This was the occasion of which he speaks as "a matter of joy;" and that too, notwithstanding he was disturbed at that very time by the intrusion of an ignorant and fanatical impostor.

After this statement, I think, Sir, you will not be surprised that I should express my doubts in regard to the authenticity of the anecdote which you have extracted. I do not mean to intimate a doubt that something might not have passed between him and his pupil on the general subject referred to, but I think you will agree with me that it is difficult to reconcile with the facts, to which I have adverted, the idea that the conversation was *exactly* stated, or even that the statement is not fitted to convey an erroneous impression. I do not indeed say, that the language which is given, was not the very language of the Doctor; but I must be allowed, with many others, to suspend my belief of it, till I can see the fact supported by unquestionable authority. If it were so, I can only express my conviction, that he could not have meant what the language is usually supposed to convey, or else, as was said in another case, it must have been a moment in which his great wisdom forsook him.

In concluding this letter, you will allow me, Sir, to repeat the assurance, that I have not been prompted at all by a desire to press the name of Doctor Lathrop into the service of a party, or to diminish the influence of his character in favour of *true Christian catholicism.*—But I am compelled to believe that the article upon which I have been remarking is fitted to exert an influence which would have revolted all his feelings; and in all that I have said, I have been conscious of no other motive than to endeavour to turn his influence into the channel in which he intended it should operate; as well as to do justice to the memory of one to whom some of my strongest and best affections were given, while living, and who, now that he is dead, is embalmed in my most grateful recollections. All who knew him can testify that he was at the greatest possible remove from every thing like bigotry. As I heard a clergyman from your city lately remark, of different sentiments either from Dr Lathrop or myself, but a gentleman of great candour, "it was the glory of his character, that he was not a party man." He was in the best sense a *rational Christian;*

firm in his own sentiments, and yet charitable towards those who differed from him. In regard to the character of his religious opinions, his publications, I suppose, speak for themselves;—but I assert fearlessly that he was not unfriendly to revivals of religion; and I hesitate not to say that whoever or whatever represents him in this light, is, to say the least, in a most unhappy mistake. May the mantle of this venerable minister fall upon many whom he has left behind him; and while like him they "contend earnestly for the faith once delivered to the saints," may they also, like him "speak the truth in love."

I am, Sir, very respectfully yours,

WILLIAM B. SPRAGUE.

MR REED.—Returning homeward from a journey, not long since, I passed a Sabbath in New Hampshire, and in addition to the motives of inclination and duty, was attracted to the house of God, by the report that the officiating clergyman was a young preacher of great promise from the city of New-York, who had been delegated by the Presbyterian Church to attend the Association of that state. My informant, who had himself the appearance of a clergyman, had heard him preach, and, he added, "New York always sends her *first men* on these occasions." My expectations were raised.—Theatrical display in the pulpit always disgusts me; and I could not have expected to be entertained with what is called "fashionable preaching," by one of the "first men" in so great a city, and of a church so extensive and respectable.—The doctrines of Election and Depravity were favourite themes. The preacher was pathetic—this cannot be denied—and the hearers were sensibly *affected*, if they were not edified. There was one circumstance, however, in his manner, which was altogether novel and peculiar, and which, to say nothing of the disgust it might excite in improved minds, led me seriously to regret the false taste, not to say impious familiarity, of which many of our preachers are guilty at the present day. Imagine, if you can, my astonishment, to see the preacher suddenly assume a new position, and stretch one arm down so as almost to *take hold* of his audience, and in a pathetic voice ask, "Will you be kind to my master?"—Then, changing his position once and again, each time repeating, as addressing a particular individual, "Will *you* be kind to *my* master?" A pause ensued—and then in a voice and manner indescribable, he added,—"*If you will, I will tell him of it*"!!

S.

For the Christian Register.

MR REED.—I observed in your paper of last week a hymn, copied from the Portsmouth Journal, and which was said to have been sent to them in manuscript a few years ago.—The hymn will be found, with an additional verse, in the third London edition of Rippon. Gregg is the author, but it is altered by Francis. The last verse is,

His institutions would I prize,
Take up the Cross—the shame despise;
Dare to defend his noble cause,
And yield obedience to his laws.

LITERARY NOTICES, ETC.

The rumour that Mr Milman had succeeded Mr Gifford, as the editor of the London Quarterly Review, and which had been contradicted, is again revived. It is now understood that Mr Murray has been corresponding with a celebrated northern writer on the subject of an editor for this celebrated journal, whose voice is decidedly in favour of Mr Milman.

HAZLIT outstrips the speed of the most diligent critics. The new work on *Characteristics*, after the manner of Rochefoucault, is by Hazlit. The article in the *Liberal*, on "Pulpit Oratory," is by Hazlit. The article in the new nnmber (No. 76) of the Edinburgh Review, on the "Periodical Press," is by Hazlit. The fertility of this author is such that he distances the whole tribe of periodical writers, and "Panting time toils after him in vain."

It is said that several of the most learned Jews, residing in Paris, intend to commence the publication of a periodical work, devoted to the moral and social instruction of individuals of their own religious persuasion. There are already two works of this description published in Germany.

The University at Gottingen has been closed for one year. The students have been expelled from the city.

There is a great rage at present in the English reading public for German tales of "Ghosts and Goblins." Three different works of this description have been lately published. The first is entitled "German popular stories by Grimm;" the second, "Ghost Stories," published by Ackerman; and the third is called the "Popular Tales and Romances of the Northern nations."

GODWIN, the celebrated author of *Caleb Williams*, is said to be wholly engrossed in a work which he says "may be his last legacy to his fellow men." There is something melancholy in this mode of announcing a work. This production is understood to be entitled the "History of the Commonwealth of Great Britain."

Mr Z. Thompson is now engaged in collecting materials for a Gazeteer of Vermont.

GENERAL INTELLIGENCE.

MUNIFICENT DONATION.—It is understood that John McLean, Esq. deceased, has bequeathed the sum of *one hundred thousand dollars* in aid of the Massachusetts General Hospital; thus rendering the deceased the greatest benefactor of this humane institution. It has been suggested, as a suitable mark of respect to the munificent donor, that the institution from henceforth take the name of "*McLean Hospital.*"

CULTURE OF COFFEE PLANTS.—Bryan Edwards, the well known historian of the West Indies, says, "Coffee trees, raised from the old trees, (that is, sprouts raised from old trees cut down, and one of these suckers allowed to form a tree,) in lands neither very poor, nor very rich, bear the second year from the new growth 300 pounds per acre, 500 pounds the third year, and 6 or 700 pounds the fourth.—If trees are raised from young plants, no produce is to be expected until the third year from the planting, &c.

N. Y. CANAL.—The Canal was originally divided into three sections—eastern, middle and western. The eastern extends from Albany to Utica, 107 miles; the middle from Utica to Montezuma, 96 miles; and the western from Montezuma to Buffalo, 110 miles.

The middle section, which has but nine locks, cost about $13,000 a mile; the eastern has probably cost from 25 to 30,000 a mile; and the western section from 15 to 20,000 a mile.

The greatest extent of canal made in one year, has been 70 miles—100 miles can be made with great ease.

A boat for the conveyance of passengers, costs $2000. It is elegant and spacious, and generally has seven hands. The price of passage, all found, is four cents a mile, and it goes four miles an hour, night and day. A freight boat requires two hands, besides the boy, who directs the horse, or horses, and costs about 2 or $300.

The stone locks cost $1,000 a foot, and are made of sand or lime stone, and in the best manner. In other words, a stone lock of ten feet lift, costs $10,000.—A wooden lock can be made for $2000 in all.

It is now announced in the Buffalo Patriot, that all doubts on the subject are removed, and that the canal, instead of being terminated at Black Rock, as was supposed by some would be the case, is to be continued to the Little Buffalo Creek, as was originally determined.

The Grist, Chocolate and Carding Mills of Major Foster, at Danvers, were unfortunately consumed by fire, on Tuesday evening. Loss estimated at $25,000.

INTERIOR MOVEMENTS.—Accounts from St. Louis state, that some of the Scotch and Swiss emigrants planted by Lord Selkirk on the Red River of Hudson's Bay, are making their way to the United States, finding the severe climate of that latitude uncongenial.

The facts ought to be known, that at this moment there are employed in the Southern whale fishery, from the port of *Nantucket alone*, nearly *twice as many ships* as are engaged in the fishery from *all the ports of England and France*—and that most of the whaling ships belonging to both these countries are commanded by persons from Nantucket and New-Bedford, who have been drawn from their homes by foreign allurements.

A HINT TO STAGE OWNERS.—Conversing with a French gentleman, a short time since, on the subject of Stage Travelling, I mentioned cold feet as one of the miseries attendant on it n the winter. He remarked, that this inconvenience was obviated in the North of France, by means of pewter tanks (made after the manner of water plates,) being fitted to the bottom of the Stages, and filled with hot water at each stopping place, which imparted not only warmth to the feet in the coldest weather, but a pleasant glow of heat through the whole stage, similar to that experienced in a stove room.—*Balt. Chronicle.*

It gives us pleasure to learn by the report of the committee for procuring a Statue of Washington, in behalf of the Washington Monument Association of this State, that the funds for that purpose, amount to $14,789,01, and that Chantry, the celebrated English sculptor, is engaged on a Pedestrian Statue, which will probably be finished in the course of the next year.

The male free school at Baltimore contains 180 poor boys of various religious denominations.

New-Orleans papers to the 22d ult. state, that the late gale was very severe at Alexandria and the neighborhood. Gen. Hampton's sugar house was unroofed by the gale, and his sugar crop is expected to fall short 300 hogsheads, in consequence of the destruction of cane.

The gale was very destructive at St. Francisville.—The crops of cotton and corn were prostrate, and fences and trees blown down, one third of the crop destroyed. The water courses were also unusually swollen, and bridges carried away.

The injury done in the parish of Point Concep, is still greater than in Feliciana; and to add to the general calamity, the river has undermined its banks in several places, and acres of ground, in one or more places, nearly opposite, have sunk beneath the water.

At the meeting of Woollen Manufacturers, in Boston, on Thursday evening, a petition to Congress, for an additional duty of 12 1-2 per cent. on imported woollens was agreed on, signed by the persons present, and a committee appointed to receive further signatures.

MICHIGAN.—The Detroit Gazette of Oct. 3, says that sickness still prevails to a great degree among the troops at Saginaw. The diseases are fever and ague, and the common remitting fever.

Emigrants in great numbers are daily arriving at Detroit, and settling in various parts of the adjacent country. Many members of the society of Friends are among the recent purchasers of land in that territory, whose example of industry and good management, will be of essential benefit to it. The first preacher of that denomination ever heard in that territory, discoursed in the council house at Detroit, on the 2nd inst.

SINGULAR FREIGHT.—Arrived at Bath last week from Wiscasset, two Gondolas, laden with a store 32 feet by 22, two stories high, consigned to J. Sanford.

Gov. Yates, of New-York, has appointed the 18th of December as a day of *Thanksgiving* in that State.

NATCHES.—No new cases of epidemic had appeared at Natches during the 19th, 20th, 21st, and 22d Sept. There were on the 18th but 784 persons in the city—459 white, 325 black. Measures were taking to cleanse and purify the city.

COM. PORTER.—We perceive by our accounts from Savannah, that this distinguished officer, has arrived there in the U.S. Steam Galliot Sea Gull, from Thompson's Island, and was to have sailed from this place yesterday. *Charleston Patriot, 10th inst.*

Contributions of corn, rice, flour, and clothing were about to be make at Charleston S. C. on the 10th to be forwarded to Wiscasset, by the sch. Susan Clark, bound thence to Bath.

General Jackson is elected a Senator of the United States from Tennessee, in opposition to Colonel Williams, by 35 to 25.

It is mentioned that an extensive bed of oysters has been discovered within a few days, in Connecticut river, about five miles above the mouth.

FROM PERU.

The brig Cora, arrived at New-York, sailed from Callao on the 29th of June. Capt. Baldwin, commander, informs, that the Spanish forces under Canterac and Valdez, about 700, entered Lima on the 13th of that month. The Peruvian troops, about 4000 strong, and many of the inhabitants, had retired from the city, and no resistance was made to the entrance of the enemy. The Patriots fled for Callao with the most valuable part of their goods and property.

On entering the town, Gen. Canterac demanded of the inhabitants 300,000 dollars in money, and a quantity of duck, clothing and arms for his troops; the money and clothing were furnished, but the arms were not supplied.

On the 25th of June, the Spaniards made an attack on Callao, but were repulsed with some loss.

The Congress had been in secret session for three or four days, and great anxiety existed among the people.

MEXICO.

"It is known that the Spaniards hold the strong fort of St Juan de Ulloa, which commands the trade of Vera Cruz.—The Mexican authorities have proposed a treaty with them, to allow them half the duties and 15,000 dollars per month, on condition that they allow the importations to be otherwise free, and the mails to pass without any exaction. This arrangement will be adopted."

FOREIGN ARTICLES.

STRASBOURG CATHEDRAL.—On the night of the 15th July the Cathedral of Strasbourg was struck by lightning, which melted the led used for cementing the stones, and destroyed the sound of the largest bell.

The number of inhabitants in Ireland is estimated at 6,846,649, and the number of Irish acres at 6,809,-759; so that there is more than one individual to an acre. In England the number of English acres is 32,342,400, and the inhabitants 11,481,700, or nearly three English acres (about 2 1-4 Irish) to an individual. But the difference between the relative size of the tenancies is far greater; in a barony of about 30 square miles in Ireland, nearly one half of the farms are less than five acres, and only one in thirty is above 50 acres.

The Hamburgh Correspondenten of July 29th contains the substance of a statement made by the Minister of Finance, Mr Von Canozin, of the condition of the Prussian Finances. After some account of the operations of the last year, the Minister states the amount of the debt on the first of January last as follows; The Dutch debt 48,100,000 florins; Annuities 3,364,000 Roubles, in silver, and 34,505,753 florins in paper; Six per cent perpetual rents 20,620 Roubles in Gold, 9,015,412 in silver, and 240,945,711 in paper; Five per cent perpetual rents, 61,362,360 Roubles in silver. The sum appropriated by the regulation of the sinking fund, in the year 1822, to the reduction of the amount of paper in circulation, was 32,402,715 Roubles. *B. D. Adv.*

Accounts from Batavia, state that the Dutch expedition sent to Padang for the purpose of extending their territories to that Island, have been dreadfully cut up by the Padres, (Mountaineers or Woodsmen) a sect inhabiting strong holds in the mountains, and said to be bold, enterprising and warlike, far superiour to the natives on the coast.

Mr Clement, the proprietor of the *Observer*, is said to be the purchaser of the *Morning Chronicle* for forty thousand pounds. It is a transfer of property merely. The politics of the Morning Chronicle, it seems, are to bear the same character as heretofore.

Mr. Goodacre, the lecturer on astronomy, now in Liverpool, is about to pay a visit to the United States.

In excavating a vault in the North Aisle of Westminster Abbey, the entire skeleton of Ben Jonson, the poet, was discovered in a leaden coffin, placed in a perpendicular position. Tradition states, that being on his death-bed, he was asked where he would be buried? To which he replied, in "Westminster Abbey, if I can get a foot of ground." The Dean of Westminster afterwards gave about two feet square of ground, sufficient to admit the coffin in a perpendicular position, and a square hole was dug, and the corpse admitted head downwards.

The Society for the encouragement of Arts and Manufactures have just offered, among their premiums, the Gold Medal of 30 guineas for the person who shall invent and discover to the Society a method of preventing accidents arising from stage coaches.

The French ship Gustave, from St Domingo for Harve, with a valuable cargo, ($95,000) has been captured by a Spansh privateer, and sent to Teneriffe.

The directors of the National Bank at Vienna, were to burn ten millions of redeemed paper currency on the 29th of July.

The plague has broken out at Larissa, and the Turks were flying in every direction to escape the pestilence.

The bell presented by the Empress Anne to the Cathedral at Moscow, and estimated the largest in the world, weighs 432,000 pounds.

As a proof of the efficacy of the Tread-Mill punishment, at the late York Assizes there was only one indictment for trial.

The Duke of Northumberland has lately expended near 200,000*l*, in the furniture and internal decorations of Northumberland House.

MARRIED,

In this city, on Sunday evening last, Mr Samuel Greele to Miss Louisa, daughter of Joseph May, Esq.

In Duxbury, Mr Briggs Thomas to Miss Sarah Drew.

At South Boston, by Rev. Mr. Capen, on Sunday eve, Oct. 12, Mr. Charles Dwelly, to Miss Rebecca M. Spear.

On Sunday evening last, Mr Benj. Congdon to Miss Sarah E. May.

On Tuesday evening last, Mr. Richard Lock to Miss Margaret Welsh.

In Portland, on Thursday evening, Capt. Thomas R. Cobb to Miss Adeline F. Marston, both of that town; Mr. Stephen Burbank to Miss Abigail Millet.

In Portsmouth, Mr. John K. Pickering to Miss Lucy Maria Goddard.

DIED,

In Amherst, N. H. Mrs Mary Barnard, mother of the Rev. Jeremiah Barnard, aged 101 years and 5 months.

In Cohasset, 9th inst. Mrs. Hannah Kent, wife of Deacon Abel Kent, aged 89.

In this city, on Tuesday evening, Mrs. Jane Smith, wife of Mr Benj. Smith, jr. aged 21 years.

On Thursday, Mr. Amos Gardner, aged 48.

On the 21st inst. Mary Ann, daughter of Geo. Burdy, aged 4 years.

In Easton, Miss Jane Fullerton, aged 66; Miss Ann Drake, aged 26; Mr Job Spiller, aged 27.

In Washington city, Capt. Peter Faulkner, an officer in the army of the U. S. during the revolutionary war—a gentleman of exemplary conduct, and highly esteemed by all who knew him.

Sewall's Hymns.

THE second impression of the stereotype edition of the NEW YORK COLLECTION OF HYMNS is now for sale at the book-store of Cummings, Hilliard & Co. No. 1 Cornhill, and also at this office.

This collection has been adopted in eight churches. Considering the short time it has been known, and the difficulties always attending the introduction of such a work, this fact will be thought a sufficient recommendation of it to the notice of those clergymen and congregations who are desirous of a change. The 18mo size, on good paper, and well bound in sheep, will be furnished to societies in quantities at 40 cents a copy.

In this impression are a number of the 12mo size, on extra English paper, to be had in boards at 75 cents by the quantity, or $1,00 single. Oct. 24.

Gospel Advocate.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for October, 1823.

CONTENTS.

Theological.—Bishop Hall's contemplations on St Peter's walking on the water, Matt. xiv. 25—33; sermon xxviii. the strength and beauty of Zion, Psalm xlviii. 12, 13; on clerical aberrations; extract from bishop Dehon's thanksgiving sermon; the rector and his family; prayers by bishop Bowen.

Poetry.—Extracts from the Messiah, translated from the original German of Klopstock;

Religious Intelligence.—Ohio, sixth annual convention; bishop's address; missionary society, address of managers; parochial reports. Oct. 10.

Anthems, &c.

IMPROVED edition of Anthems, edited by the Boston Handel and Haydn Society.—☞James Loring has for sale at his Music Bookstore, No. 2, Cornhill, Boston, and Isaac Hill, at the Franklin Bookstore, Concord, N. H. "*The Old Colony Collection of Anthems.*" Selected from the works of the most celebrated authors, and arranged for the Organ and Piano Forte, by the Boston Handel and Haydn Society—third edition, improved. The most popular Anthems in the former edition are retained in this improved edition.

Extract from the Euterpeiad, a Musical Work, published in Boston.

"The rapid sale of the two former editions of the Old Colony Collection, has induced the proprietors to issue a third. The present volume is much improved in every point, and we unhesitatingly recommend it as being replete with sound classical pieces of easy and familiar construction, and peculiarly adapted to the use of country choirs."

Among the pieces not published in the former edition, and many of which were never before published in this country, are the following:—Awake, put on thy strength.—*Jackson.* When the fierce north wind. *Whitaker.* He was cut off. But thou didst not leave his soul in hell.—*Handel.* The sun that walks his airy way.—*Marcello.* Bow down thine ear, O Lord.—*Linley.* The Lord gave the word.—*Handel.* Who is this that cometh from Edom?—*Kent.* Hark! the vesper hymn is stealing. But as for his people he led them, &c.—*Handel.* Oct. 24

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court street, price 12 cts.

Two Letters on the genuineness of the Verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of New-York—By Henry Ware, jr. Minister of the Second Church, Boston—third edition.

Advertisement to this edition—Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their republication. A very few slight alterations have been made, and an Essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the Letters are again submitted to the public with the hope that they may do something to aid the cause of Christian knowledge and truth. 3tis Oct 17

Pencil Case.

LOST, last evening, in or near Federal or Purchase street, a silver PENCIL CASE. Whoever has found the same, and will leave it at this office, shall be suitably rewarded.

Boston, Oct. 21.

Boston, Barre, Greenfield and Brattleboro' Accommodation Stage

LEAVES Boston every Tuesday, Thursday and Saturday, at 8 o'clock, A. M. and arrives at Barre same days—leaves Barre every Monday, Wednesday and Friday at 6 o'clock, A. M. and arrives at Brattleboro' same days. Returning, leaves Brattleboro' every Tuesday, Thursday and Saturday, at 3 o'clock, A. M. and arrives at Barre same days—leaves Barre every Monday, Wednesday, and Friday, at 5 o'clock A. M. and arrives at Boston at 4 o'clock, P. M. same days.

Stage from Boston to Greenfield, $3 37 1-2; Do. from Boston to Brattleborough, $4 25.

Books kept at Boyden's City Tavern, Brattle street, Boston, where every attention and information will be given.

Towns through wh ich it passes—Bolton, Lancaster Sterling, Princeton, Hubbardston, Barre, Dana, Shutesbury, Sunderland, Deerfield, and Greenfield, to Brattleborough.

A. NEWELL, *Brattleborough.*
R. EARL, *Greenfield.*
ERASTUS GRAVES, *Sunderland,*
NATHAN HANCOCK, *Barre,*
ARCHIBALD BLACK, *do.*
JOSEPH CALDWELL, *do.*
ABEL LAKIN, *Princeton,*
EDMUN BLOOD, *Bolton,*
STEPHEN P. GARDNER, *do*
SILAS HOLMAN, *do.*
AMORY HOLMAN, & Co.

PROPRIETORS.

6t Sept. 26. 1823.

Apprentice Wanted.

WANTED, as an apprentice in this office, a strong, active, and intelligent lad, about 15 or 16 years old. One of good principles and industrious habits, who has a taste for the business, will find it a favourable situation, and will receive every encouragement in acquiring a knowledge of the business. Oct. 24.

POETRY.

VALLE CRUCIS,

A Welsh Song, by Mr Roscoe.

Vale of the Cross! the shepherds tell,
'Tis sweet within thy woods to dwell,
For there are sainted shadows seen,
That frequent haunt the dewy green;
In wandering winds the dirge is sung,
The convent bell with spirits rung,
And matin hymns, and vesper prayer,
Break softly on the tranquil air.

Vale of the Cross! the shepherds tell,
'Tis sweet within thy woods to dwell.
For peace has here her spotless throne,
And pleasures to the world unknown;
The murmurs of the distant rills,
The Sabbath silence of the hills,
And all the quiet God hath given,
Without the golden gates of Heaven.

"GOD IS LIGHT."——By William Ray.

Thou art, Almighty Lord of all,
From everlasting still the same;
Before thee dazzling seraphs fall,
And veil their faces in a flame,
To see such bright perfections glow—
Such floods of glory from thee flow.

What mortal hand shall dare to paint
A semblance of thy glory, Lord;
The brightest rainbow teints are faint—
The brightest stars of Heaven afford
A dim effusion of those rays
Of light that round Jehovah blaze.

The Sun himself is but a gleam—
A transient meteor from his throne;
And every frail and fickle beam
That ever in creation shone,
Is nothing, Lord, compared to thee,
In thy own vast eternity.

But though thy brightness may create
All worship from the hearts above,
What most thy name must elevate,
Is—that thou art a God of love,
And mercy is the central sun
Of all thy glories joined in one.

MISCELLANY.

From the Monthly Literary Journal.

ORIGIN OF SURNAMES.

Surnames were first imposed for the distinction of families in which they were to continue hereditary. It is not more than eight hundred years since they were first introduced among our English ancestors. They were unknown among ancient nations, excepting the Romans, who used them after the league with the Sabines. They were called *Nomina* and *Nomina Gentilitia*, as the former were called *Prænomina*. By the French and English, they were termed *surnames*, not because they are the name of the sire, or father, but because they are superadded to christian names.

The Hebrew nation, in reference to their tribe, used in their genealogies, instead of surnames, the name ef their father with *Ben*, signifying son, as Melchi Ben-Addi, Addi Ben-Cosam, Cosam Ben-Elmadam, &c.

A similar practice prevailed among our ancient English ancestors, as Ceonred Ceolwalding, Ceolwald Cuthing, Cuth Cuthwining, that is, Ceonred son of Cleolwald, Cleolwald son of Cuth, Cuth son of Cuthwin, &c. In the same sense, the Welsh Britians used *Ap* for Mab; the Irish, *Mac*, as Donold Mac-Neale, Neal Ma-Con, &c, and the Normans, *Fitz*, as John Fitz-Robert, &c.

Surnames began to be used by the French nation about the commencement of the eleventh century. In England they were introduced about the time of the conquest, [A. D. 1066] though according to some antiquaries, they were used under Edward, the Confessor, who began his reign in 1014. In Scotland, they commenced about the same time, although in the opinion of Buchanan, they were not used in that kingdom for many years after. In England, they were introduced gradually, being first assumed by people of the "better sort," and it was not until the reign of Edward II. [A. D. 1307] that they were "settled among the common people fully." For some time, they varied according to the father's name, as Richardson, if the father were Richard, Hodgeson, or Rodgerson, if the father were Rodger. From the reign of Edward, names of families began to be established, either by statute or the common consent of the nation in general.

Few writers have investigated the subject of the origin of surnames with more attention and accuracy than the learned Camden. From him modern writers have derived almost all they have written on the subject; and notwithstanding much has been written in England on antiquities of this kind, little or nothing has appeared in our country. As the work of Camden is very rare among us, we shall make such extracts as we suppose will be generally interesting. He says it "will seem strange to some Englishmen and Scottishmen, which, like the Arcadians, think their surnames as ancient as the moon, or at least to reach many an age beyond the conquest. But they which think it most strange, I doubt they will hardly find any surname which descended to posterity before that time. Neither have they seen, I fear, any deed or donation before the conquest, but subsigned with crosses and single names, without surnames, in this manner in England; ✕ Ego *Eadredus* confirmavi. ✕ Ego *Edmundus* corroboravi, &c. As for myself, I never hitherto found any hereditary surname before the conquest, neither any that I know; and yet both I myself and divers whom I know, have pored and puzzled upon many an old record and evidence to satisfy ourselves herein."

"But about the time of the conquest, I observed the very primary beginnings as it were of many surnames, which are thought very ancient, when as it may be proved that their very lineal progenitors bare other names within these 600 years. [Camden wrote in 1603.]—*Mortimer* and *Warren* are accounted names of great antiquity, yet the father of them (for they were brethren) who first bore those names, was Walterus de sancto Martino. He that first took the name of *Clifford* from his habitation, was the son of Richard, son of Puntze, a noble Norman, who had no other name. The first *Lumley* was the son of an ancient Englishman, called Liwulph. The first *Gifford*, from whom they of Buckingham, and the lords of Brimesfield, and others descended, was the son of a Norman, called Osbert de Bolebec. The first *Windsor* descended from Walter, the son of Other Castellan of Windsor. The first who took the name of *Shirely* was the son of Sewall, descended from Fulcher, without any other name.—The first *Nevill* of them which are now, from Robert, the son of Maldred, a branch of an old English family who married Isabel, the daughter and heir of the Nevills which came out of Normandy. The first *Lovell* came from Gonel de Percivall. The first *Montacute* was the son of Drogo Juvinis, as it is in the record. The first that took the name of *de Burgo* or *Burke* in Ireland, was the son of an Englishman, called William Fitz Adelme. In many more could I exemplify, which shortly after the conquest, took these surnames, when either their fathers had none at all, or else most different, whatsoever their posterity do overween of the antiquity of their names, as though in the continual mutability of the world, conversions of states, and fatal periods of families, five hundred years were not sufficient antiquity for a family or name, when as but very few have reached thereunto."

ANTIQUITY OF CHURCH BELLS.

The precise date of the invention of bells cannnot be traced. The ancients, it appears from Martial, Juvenal, Suetonius, and others, had an article named tintinnabula, (usually translated bell,) by which the Romans were summoned to their baths and public places. It seems most probable, that the description of bells now used in churches, were invented about the year 400, and generally adopted before the commencement of the 7th century. Previous to their invention, however, sounding brass, and sometimes basins, were used; and to the present day the Greek church have boards, or iron plates, full of holes, which they strike with a hammer, or mallet, to summon the priests and others to divine service. We may also remark, that in later times, it was the custom in monasteries to visit every person's cell early in the morning, and knock on the door with a similar instrument, called the wakening mallet—doubtless, no very pleasing intrusion on the slumbers of the Monks.

But, the use of bells, having been established, it was found that devils were terrified at the sound, and slunk in haste away; in consequence of which it was thought necessary to baptize them in a solemn manner, which appears to have been first done by Pope John XIII. A. D. 968. A record of the practice still exists in the Tom of Lincoln, and the great Tom at Oxford, &c.

Having thus laid down the foundation of superstitious veneration in the hearts of common people, it cannot be a matter of surprise, that they were soon used at rejoicings, and high festivals in the church (for the purpose of driving away any evil spirit which might be in the neighbourhood,) as well as on the arrival of any great personage, on which occasion the usual fee was one penny.

One other custom remains to be explained, viz: tolling a bell on the occasion of any person's death, a custom which, in the manner now practiced, is totally different from its original institution. It appears to have been used as early as the 7th century,* when bells were first generally used and to have been denominated the soul bell, (as it signified the departing of the soul,) and also the passing bell. Thus Wheatly tells us, "Our church, in imitation of the Saints of former ages, calls in the minister and others who are at hand, to assist their brother in his last extremity; in order to this, she directs a bell should be tolled when any one is passing out of this life." Durand also says—"When any one is dying, bells must be tolled, that the people may put up their prayers for him; let this be done twice for a woman, and thrice for a man. If for a clergyman, as many times as he had orders; and at the conclusion, a peal on all the bells, to distinguish the quality of the person for whom the people are to put up their prayers."—From these passages it appears evident that the bell was to be tolled before a person's decease, rather than after, as at the present day; and that the object was to obtain the prayers of all who hear it, for the repose of their departing neighbour. At first, when the tolling took place after the person's decease, it was deemed superstitious, and was partially disused, which was found materially to affect the revenue of the church. The priesthood having removed the objection, bells were again tolled, upon the customary fees.

* Many, however, consider it to be of much later adoption.

From the Baltimore American.

SCIO.

Most of our readers will remember the accounts which have been published respecting the enormities committed upon the Greeks of this unhappy island, after the descent made upon it by the Turks. The conflagration of towns and villages, the general and indiscriminate massacre of the men, the violation of the women and the transportation of them and their children to distant places as slaves—in fact, every misery that could be inflicted was called into practice, to glut the vengeance of Mahometanism, and to check, if possible, the noble spirit of liberty which impelled the Greeks to throw off the yoke of tyranny and oppression under which they had so long groaned.

In the last Smyrna paper, received at this office by the brig Torpedo, we find detailed the following singular and affecting circumstance respecting a female of that unfortunate island; It is one, perhaps, of hundreds of similar cases of aggravated horror and woe; and it would appear, has even melted the heart of Turkish barbarism to a sense of pity for her sufferings:—

"An extraordinary event has occurred which has been the subject of general conversation.

"A Turk who was present at the sacking of Scio, brought away with him to this isle, a Greek female whom he had made a slave, and whom he had since espoused, after having compelled her to embrace Mahometanism.

"One night, while the Mussulman was enjoying the sweets of repose, she seized a cutlass, and in a moment of phrenzy, occasioned by the most horrible recollections, plunged it in the bosom of her ravisher, and then withdrew it in order to decapitate him. From that moment her revenge was satiated; and nature, re-assuming its empire over a heart she had formed for love and not for crime, the young Sciote fell, and remaining for a long time in a state of insensibility. After having recovered her senses, the spectacle before her eyes chilled her heart, and deprived her of the faculty of escaping; she swooned a second time, and remained in that state long after day break. At length some persons, being uneasy resolved to force the door of the fatal chamber—on one side they perceived the dead body of the Turk; on the other, a female apparently waiting for some one to arrest her—"You can dispose of me," she said, "it is I who murdered him."—They seized upon her, and brought her before the Pacha. Is it you who have murdered your husband?"—"Yes," she replied, "it is I who have killed the monster, who, in my house at Scio, had the barbarity to murder my father, mother, husband and infant—who then carried me off, brought me hither, and thought to make a Turk of me, while I am, in fact, and only wish to remain, a Greek." The populace had assembled in order to behold the punishment that awaited this Sciote; but the Pacha, after having listened to her attentively, granted her a pardon and sent her back to her home, to the great astoninshment of the Mussulmen, who, nevertheless, on this, as on many other occasions have submitted to the will of Providence.

"Respectable Turks arrived from Cognia, have unanimously confirmed the contents of this statement."

JAMES MONTGOMERY.

Professor Griscom gives the following account of the the poet Montgomery, which we copy for the benefit of our readers:

His person is rather beneath the middle size his countenance open, and he has an elevation of forehead, and a fulness and tenderness of eye, which my imagination could not but regard as an appropriate seat of that pathos of religious feeling, which spreads through his poetry its most attractive and endearing quality.

His manners are gentle and amiable, and his style of conversation is animated, seasoned with playful wit, and a great readiness in giving his thoughts the clothing of perspicuous and appropriate language. Montgomery is about forty-seven years of age. He has never been married. His father was a Moravian preacher, who, as well as his mother, died in the West Indies, while on a tour of benevolence among the poor ignorant blacks. James was educated at a school kept under the direction of the Moravians, in Yorkshire; where, during ten years of his early life, he remained secluded from the world, and where he doubtless received those convictions of the truth of the Christian revelation, which have diffused over his poetic inspirations their moral tenderness and sublimity.

He is editor of the Sheffield Iris, a paper which, though it is ranked with those in the opposition, maintain, in reality, a character quite independent of a settled hostility to the government, or of the controul of party.

From the New York Statesman.

EARLY RISING.

In looking over a newspaper this morning, the following paragraph met our eye, and will be found worthy the attention of those who adopt the maxim of Dr Franklin, that "time is money." That philosopher used to say "there will be sleep enough in the grave."

The difference between rising at *six* and rising at *eight*, in the course of 40 years, supposing a person to go to bed at the same time that he otherwise would, amounts to 29,000 hours, or three years, 121 days and 15 hours; which will afford *eight hours a day* for exactly *ten years*; which is in fact the same as if ten years were added to the period of our lives, in which we might command eight hours every day for the cultivation of our minds and the dispatch of business.

In the Daily Advertiser of Oct. 8th is an account of the contents of the Twentieth vol. of the Collections of the Massachusetts Historical Society. From this account of the contents of this volume, we extract the following notices of two distinguished members of the Society.

The first article of the present volume is a brief memoir of one of the early members of the society, the Hon. Joshua Thomas, of Plymouth, who died Jan. 10, 1821. He was born in 1751, was graduated at Harvard University in 1772, served as aid to Gen. John Thomas in the campaigns of 1775 and 1776, was elected a representative for the town of Plymouth in 1781, and several succeeding years, and in 1792 was appointed Judge of Probate. This last office he held until his death, a period of 29 years, and he performed its various duties with an exemplary correctness, integrity and patience.

Another article consists of a biographical notice of the Hon. James Winthrop, who died at Cambridge in Sept. 1821. Mr Winthrop was born in 1752, became a member of the University at the age of thirteen, where he discovered a remarkable fondness for the study of mathematics, and the languages, in both which he made great proficiency. He became distinguished among his cotemporaries as a classical scholar, and read also—besides the French, Spanish, Italian and German—the Chinese. In 1771, he was appointed Librarian to the University, and on the death of his father, the Professor of Mathematics and Natural Philosophy, he was recommended by many learned men as his successor, but he did not obtain the appointment. In 1776, he was appointed Register of Probate for the County of Middlesex, which office he held for more than forty years.

The following remarks on the utility of warm bathing are from the Troy (N. Y.) Register.

It is a common notion that bathing is of importance to the health only in the summer. But this is a great mistake. It may, indeed, be of more importance for the single purpose of cleanliness, for dust & perspiration, to require more frequent ablutions, in hot weather than in cold. But this is far from being the most important use of bathing. To clear the pores of the skin, to soften the contractions produced by cold, to open the small vessels and tubes that are designed to carry the circulation to the very surface, are the great and salutary effects of bathing. In producing these effects, we perceive at once how bathing promotes health, especially at the season of the year, when we are exposed to autumnal fevers, and how it prepares the body for the rigours of winter. It is, also, obvious that the bath should be hot; not merely tepid or luke-warm, but considerably warmer than the body. Heat is a very subtle fluid, and like all other fluids seeks a level, or an equilibrium. If you go into a bath somewhat colder than your body, your body loses heat; it imparts its warmth to the water till both are at the same temperature. The chill which is felt upon coming from such a bath is evidence of this fact, and shows that the system has been injured rather that benefitted. But if the bath be warmer than the body, the balance of heat is produced by the water's imparting heat to the body, and the operation of it is to give a grateful impulse to the action of the system, and send the blood briskly to the surface and the extremities, opening the channels, clearing away obstructions, and diffusing a glow over the body, and a quiet joy over the mind, which are the unimpeachable witnesses of health, and the perception of which is luxury.

CORK TREE.

It is generally believed that cork is the bark of the cork tree: on the contrary, it is an excrescence formed by exudation on the cuticle, or outer bark of the tree. The trees are stripped the first time before they are twenty years old, and generally once in 8 or 10 years after. It would appear that this contributes to their health and vigour, for if left unstripped they begin to decay in a few years; and in 50 or 60 years, a whole plantation, that is neglected, is destroyed; but those repeatedly pealed, live and thrive more than 200 years. When the cork is removed an exudation takes place, which acquires consistency by the action of the air, and thus the succeeding layer of cork is formed. The oldest cork trees afford the best cork, which after every successive peeling, improves in quality.

MAHOGANY TREE.

The mahogany tree in St Domingo is tall, straight and beautiful, with red flowers, and oval lemon-sized fruit,—When this tree grows on a barren soil, the grain of the wood is beautifully variegated—upon rich ground it is pale, open and of little value. The machineal tree, also grows in this island; and its wood furnishes slabs for furniture, interspersed with beautiful green and yellow veins like marble; but the dust of this wood is of so acrid and poisonous a nature, that the carpenters are forced to work with gauze masks to protect them from its injurious effects.

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